

As regards Mr. Madhava Varriar's apprehensions about the wishes and the ideas of the public being ignored, it is usual, when resettlements are considered, to publish a draft of the principles which Government are prepared to adopt; and Government will freely consult the public, and steps will certainly be taken to ascertain non-official opinion and the wishes of landholders at the next settlement when it does come. More than this, it is not possible to do without notice and careful consideration. We will certainly consult the wishes of the people before taking any action.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know from Mr. Robinson whether there is any State officer who has knowledge of the working of the permanent settlement system?

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): I do not know.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): In case permanent settlement is decided on, is it likely that an officer will have to be got down from outside to initiate the officers here into that system?

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): As I said, whether there is to be any resettlement or whether land revenue is to be substituted by something else is the question that has got to be considered.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangal*): Will Mr. Robinson be prepared to make a statement on behalf of the Government that the question of the next settlement will not be taken up for consideration until a pressing, absolutely unavoidable, financial difficulty has been made out.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): I have already said what the Government will do. Public opinion will be invited and Government will publish their proposals.

PRESIDENT: Mr. Madhava Variar, do you press this resolution?

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): In view of the explanation made by Mr. Robinson that the question is premature, and that resettlement will not take place in the near future, and in view of the fact that he said that the public would be consulted with regard to resettlement, I do not wish to press the motion.

The motion was, by leave of the House, withdrawn.

Introduction of Spinning in Schools.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): Sir, I beg to move that—

"This Council recommends to the Government that spinning be gradually introduced in all Vernacular Schools as a species of manual training."

The importance of manual training in schools has been recognised by the Government. It is mainly intended to train the hand and the eye. Though some money is spent by the Government to teach the

[Mr. M. R. Madhava Variar.]

boys how to make toys with paper and clay, it does not materially assist them in after-life. Hand-spinning by ordinary *charka* is a species of manual training, and at the same time a very useful cottage industry. In Travancore, *charka* was used in olden times and in some respectable families old-fashioned *charkas* are found in the lofts. Spinning trains the hand and the eye. A spinner has to be closely attentive to the thread. He must moderate the revolutions of the wheel to get the required count. Besides this, a spinner must do ginning (separating the seed from the cotton) carding and making roll of cotton. All these works are sufficient to train the hand and the eye. Besides this training, spinning is creative of the power of concentration which is absolutely necessary for a student. To be a good spinner, one must have constant practice on the wheel. If spinning and carding are taught in the first class, making rolls of cotton and spinning a yard of a certain count in the second class, and spinning finer counts of yarn is insisted upon in higher classes, a student, when he leaves the vernacular school, will be a good spinner. Spinning and the auxiliary processes fetch a decent profit for the pupils. A boy or girl working at a spinning wheel for one hour can earn at least two chackrams. Suppose it is being done regularly for 20 days in a month by a student, then he can meet, from his own pocket, expenses for tiffin and for fees. In Ahmedabad, many primary schools are mainly supported through two or three hours of compulsory spinning by all the inmates. So the students naturally feel a sense of pride in themselves, maintaining the school by producing enough to meet the lion's share of the general expenses. If the scheme of compulsory spinning is introduced in every school, then free and compulsory vernacular education is not a difficult matter from the financial point of view.

MR. A. HOOGEWERF (*Nominated*): May I know whether he confines it to vernacular schools only?

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): My resolution is only with regard to vernacular schools.

MR. J. JOHN NIDIRY (*Changanachery cum Minachil*): May I know whether he can get sufficient quantity of cotton in this country?

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): We can cultivate cotton in this country. That is what Dr. Kunjan Pillai told me.

MR. J. JOHN NIDIRY (*Changanachery cum Minachil*): The other day, I think, he said that it was not possible.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): In many places there is cultivation of cotton, I know.

My friend Mr. Kunjitomman had sent up a resolution that the state should give textbooks *gratis* to students of the depressed classes. He also stated once that they should be fed in the afternoon by the State. When we see the hard and impecunious lot of these depressed

classes, we are moved to make such proposals. Government have also sanctioned fee concessions to students belonging to the depressed classes. If they are taught spinning and if they are compelled to spin for two or three hours a day, they can be taught the most noble quality of self-reliance and their financial difficulties can also be mitigated. Captain J. W. Petavel, in his lecture on "University and Unemployment" recommended the ancient *gurukula* system. One part of the education received there was cultural and the other was to train the students in manual labour. It will be a very good thing to establish separate schools wherever possible for boys and girls of the depressed classes where spinning is regularly taught and extensively practised.

Now-a-days students have an aversion to all kinds of manual work. A boy who has passed the seventh class in a Vernacular school will starve on a pittance of five or six rupees as a peon or as an underling rather than do honest manual work. By regular spinning, he will realise the dignity of manual labour.

I fear that one of the arguments which may be advanced against my proposition may be that the introduction of spinning is expensive and Government have no money to spend upon manual training or spinning. A good spinning wheel does not cost more than Rs. 2. If many wheels are made at a time, the cost will be much less. In rural parts where timber can be had without heavy cost, spinning wheels can be ordered for one rupee each. Twenty wheels will be ample for one school, for all classes do not spin at the same time, and even in spinning classes all students may not be engaged in spinning. Besides the wheels, ginnerers, carding bows and cotton are wanted. In a school where twenty wheels are worked, a couple of ginnerers, each costing less than Rs. 2, and some carding bows, which can be got for a few annas, are also wanted. Another argument against the introduction of spinning may be the paucity of cotton in the country. In South Travancore, we get a good quantity of cotton. Cotton is purchased from the adjoining district of Tinnevely in Middle and North Travancore. There is a spinning mill at Quilon for which cotton is got from Tinnevely. Combodia cotton plants are grown in many compounds. To cultivate cotton, if possible in the precincts of the school, will be a profitable and useful vocation for the teachers and the taught. Anyhow we need not despair of procuring cotton from one place or the other. Now there is a large demand for hand-made clothes. Even if it is not in demand, every boy can at least spin the yarn for his own clothing. The art and technique of spinning can be learnt within one or two months. But one can produce finer counts of yarn only by constant practice at the wheel. At first we have to spend one hundred rupees on a school for the introduction of spinning. Afterwards the boys will be able to make more spinning wheels out of the profits of their industry.

MR. A. HOOGEWERF (*Nominated*): What about the girls?

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): My observations will apply to girls also.

[Mr. A. Hoogewerf.]

The headmaster of a school can realise the price of each wheel by making the boys work on the wheel and selling the yarn. I have advisably used the word 'gradually' in my resolution. Government can at least make an experiment in four or five schools. If the experiment succeeds, the scheme can be gradually extended to all vernacular schools in the State. I have endeavoured to show that spinning trains the hand and the eye, teaches the dignity of manual labour, cultivates the quality of self-help and helps to make a small saving. I trust the members of this Council will whole-heartedly support my proposition: If spinning is taught in schools, it will spread like wild fire. In every home there will be spinning wheels. If leisure hours are spent to work at the spinning wheels, the members of a family can clothe themselves. Consider what the average income of an Indian is. It is reported that the average annual income of an Indian is at the most Rs. 36 or 40. His monthly income is Rs. 3 and odd. If a man is able to work two or three hours at the wheel he can make Rs. 4 or Rs. 5. Is it not an increase to the national wealth? Should we not by every means encourage this petty but useful industry? Perhaps we may not like the coarse cloth spun out of uncouth yarn. But our peasants like it and they will use it. Gradually we will be able to make finer yarn as our forefathers did. Mr. Havell, an educational authority, says that spinning exercise is equivalent to Swedish Drill.

On these grounds, I earnestly urge this resolution for the acceptance of the House.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know from Mr. Madhava Variar whether the proposed training in spinning is in substitution of manual training or in addition to the manual training now obtaining in schools?

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): It may be in substitution or it may be in addition.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): What is the member's proposal?

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): I have not made any proposal with regard to that.

MR. A. HOOGEWERF (*Nominated*): I beg to support Mr. Madhava Variar's resolution.

PRESIDENT: You mean, second?

MR. A. HOOGEWERF (*Nominated*): Yes. I am extremely glad that Mr. Madhava Variar has brought such a resolution before this House. The spinning wheel or rather the revolutions of the spinning wheel are associated with the supposed revolutionary propaganda in India. The *charka* is looked upon as a symbol of revolution and therefore people look askance at it with a very suspicious eye. It is unfortunate that along with the political upheaval in India—India for

Indians, self-rule, *swaraj* and so on—the *charku* has fallen into disrepute. If it had been kept as a separate economic problem, absolutely dissociated from politics, I am sure Mahatma Gandhi would have been a saviour of the country in its industrial development before this. I am sorry Mr. Madhava Variar has restricted it to vernacular schools. I should have liked all schools to take it up. He was speaking of boys, but I should like to have added girls also. It is a splendid cottage industry and in keeping with the national customs and the national life of the people. I know people living along the beach who have been impoverished, and who could not make both ends meet, earning four or five annas by lace-making. Now Ezhavas and even Mahomedan girls have taken to this cottage industry. It keeps the home fires burning well. I know that, because I have been moving very closely among the fishermen. In times of famine, when there is no fishing,—there are certain seasons when everything is high and dry and all earnings have been spent, and everything looks dark—it is these poor girls that keep, as I said, the home fires burning.

Now, Sir, I read the other day a short article in a Calcutta paper, where it is said that the schools in Calcutta, under the Archbishop of Calcutta, have taken to the *charku* not as a political weapon of revolution, but on economic lines, and I am happy to know that it has proved a great success in those schools. It is producing boys and girls in plenty capable of self-reliance and self-help. An experiment has been made and it has proved a success in these schools. We, therefore, earnestly ask the Director of Industries, the Director of Public Instruction and all those concerned with education and industries in Travancore, to take up this question seriously and make it a *fait accompli* in the near future.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I beg to support the resolution in a qualified way. While Mr. Madhava Variar was discussing this resolution and advocating the introduction of spinning into schools, I was just thinking, if the schools were occupied mainly with spinning, what would become of the teaching in schools. That is why I put the question to him whether the spinning that he proposed was in substitution of manual training or in addition to it. I am sorry he has not considered that aspect of the question. If, in introducing spinning into schools, the teaching for which these institutions have been started would materially suffer, then I am sorry I shall not find it possible to support the motion put forward by Mr. Madhava Variar.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): I wish to say a word by way of explanation. My resolution is that spinning may be introduced as a species of manual training.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): According to Mr. Madhava Variar, who says that it is as a species of manual training that spinning is to be introduced into schools, we have yet to see whether it would act to the detriment of the teaching itself. It is, in that way, to ascertain that aspect of the question that I put my question to him. I am afraid he has not bestowed his thought upon that aspect

[Mr. J. John Nidiry.]

of the question. Therefore, in introducing spinning into schools, attention has to be paid to one aspect of the matter, that is to say, that the teaching in the schools should be made to suffer on no account; with such a margin and to such an extent the development of manual training, or the species of manual training which Mr. Madhava Variar advocates, may be allowed and that will be useful to the interests of the public at large. But if it is going to invade the sphere of instruction for which the schools primarily exist, then I am sorry I cannot support his position. So, in this qualified way, I am prepared to lend my support to the motion put forward by Mr. Madhava Variar.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): I wish that the mover would adopt the form that I suggest, viz., "that this Council recommends to the Government that spinning be introduced as a branch of manual training in all schools in the State". That will do away with Mr. P. K. Narayana Pillai's apprehensions and it will also obviate another difficulty which presents itself to my mind. Spinning, it has been rightly conceded, is a most useful occupation. It gives exercise, it gives training, and it puts a little money into the pockets of the people. Boys and girls want all these advantages irrespective of the question whether they go to English schools or to vernacular schools. Manual training has been introduced both in vernacular schools and English schools. It may be left to the department to determine the particular standard of manual training in any particular school, so that if we adopt the resolution in the form that spinning be introduced as a portion of manual training, Government will be obliged to introduce spinning in all schools and also to see that the difference between vernacular schools and English schools in this matter is done away with. English schools are more largely attended by the children of wealthier people, speaking generally, than vernacular schools. The boys and girls who go to vernacular schools have very little hopefulness and very little cheerfulness. Most of them enter the portals of vernacular schools because they cannot afford to do better. They look forward to a future of penury and disappointment. The case of those who go to English schools used to be different. But on account of existing numbers the same difficulty may crop up with regard to English schools also. But spinning being a means of enabling persons to earn their livelihood to a limited extent, I advocate the principle that it may be introduced in all the schools in the State—English schools and vernacular schools, boys' schools and girls' schools—as a branch of manual training. I hope this form will commend itself to the mover.

MR. J. JOHN NIDIRY (*Changanachery cum Minachil*): I have also to support my friend the mover in a rather limited manner. My first difficulty is with regard to the supply of cotton, to which my friend replied that we might grow enough cotton in this country. Then the best thing will be to postpone this attempt for the present and try to see whether we can get our own supply of cotton.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): By way of explanation I have to point out that I said it might be introduced in two or three schools for the first time and not in all the schools at once.

MR. J. JOHN NIDIRY (*Changanachery cum Minachi*): I beg your pardon. Then there is no difficulty about that. We can import a small quantity and make an experiment.

MR. A. HOOGEWERF (*Nominated*): May I know whether he is aware that all the lace that is made in Travancore is not got from outside?

PRESIDENT: You mean yarn?

MR. A. HOOGEWERF (*Nominated*): Yes.

PRESIDENT: Mr. Hoogewerf's question is whether the yarn required for lace-making is not all imported.

MR. J. JOHN NIDIRY (*Changanachery cum Minachi*): I am not aware. It may or may not be. I have not said that.

The next point I would wish to bring to the consideration of the House is whether it will not be advisable to limit the scheme to girls' Schools. I think spinning is less manly than other kinds of manual training. So I would prefer to have it begun first in the girls' schools. Spinning and sewing go together more or less. As in the case of sewing, which is found in girls' schools, I would prefer to have the experiment first in girls' schools. With these limitations, I would support Mr. Madhava Variar.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): Sir, I also support Mr. Madhava Variar's motion. I am convinced that there is great benefit to be derived from at least a partial introduction of spinning in the various schools of the State. If we go into the difficulties in the supply of cotton and its cost, I agree that it is desirable to introduce the system gradually. If we try to introduce spinning in all schools all at once, there will be very many practical difficulties which will militate against the success of the enterprise. I should like to see spinning introduced in the schools within a compact area where the occupation of the people and other local conditions are favourable to the scheme. I would suggest that an agency should be built up first for the supply of cotton—the proper kind of cotton—and also for the collection and disposal of the goods in the best way possible. That is to say, it is not enough to introduce the system of spinning in some schools, but all the conditions necessary for ensuring its success should also be observed. Unless we do that, it may be said that the scheme has been tried and found wanting.

MR. A. HOOGEWERF (*Nominated*): I beg to know whether people who started the lace industry first of all found the demand for the necessary lace, before they made and sold it.

[Mr. K. C. Mammen Mappillai.]

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): I am now only speaking on Mr. Madhava Variar's resolution and I have nothing to say about lace. If Mr. Hoogewerf would introduce a resolution on lace industry, I would be very glad to give my opinion on it.

MR. A. HOOGEWERF (*Nominated*): Is it not also a cottage industry?

PRESIDENT: May be, but we are not dealing with lace.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): One likely difficulty that occurs to me in the adoption of this scheme by Government is the political association of *charka* and spinning. My friend, Mr. Krishna Aiyar, might object to the use of the word politics in any connection. I should, however, think that I have perfect liberty to develop my argument in my own way; and in doing that I should not be debarred from speaking about politics. We are all politicians in one sense. When we talk about the activities of the Government and the way in which the policy of the Government is shaped, we are talking of politics. I hope my reference to politics yesterday and to-day is of a positively innocuous character which will not offend the susceptibilities of even Mr. Krishna Aiyar. As I said, the only obstacle I see in the adoption of the scheme is the association of it with an aggressive political movement among our fellow-subjects in British India. The introduction of spinning on its own merits, on absolute economic grounds,—

MR. A. HOOGEWERF (*Nominated*): Is it not possible to introduce the spinning wheel with a detached mind?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): I am speaking for myself. I may not have a detached mind; Mr. Hoogewerf may have a detached mind. But the question is not to be judged by what one like Mr. Hoogewerf feels in the matter but by what all classes of people collectively may feel about it.

Now, as Dr. Ray has shown, the introduction of spinning as a cottage industry without any political consideration is economically useful.

MR. S. KRISHNA AIYAR (*Mavelikara cum Kartikapalli*): May I know what he intends by the phrase "political consideration" he just now used?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): What I meant when I referred to it when I developed my argument yesterday and to-day—

MR. S. KRISHNA AIYAR (*Mavelikara cum Kartikapalli*): I am speaking of the term he used just now in the last sentence.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): The way in which I used the argument may be construed by some possibly as smacking of politics, but it is not in an objectionable way.

MR. S. KRISHNA AIYAR (*Mavelikara cum Kartikapalli*): May I know what the objectionable part recently referred to is?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): Any political activity that is openly and confessedly intended to subvert the authority of a constituted government, as is the case with the *khadar* propaganda in British India, may be objectionable politics. When we request Government for the redress of grievances, it is also an activity connected with the Government. Some people may speak of it as politics.

MR. A. HOOGEWERF (*Nominated*): I beg to know whether the consideration of this House is to be regulated by the stupid opinions of the country, *hoi polloi* or by the opinion of the *intelligentsia* of the country.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): I say if it is possible for us to introduce this system into our schools without in any way mixing it up with the associations obtaining elsewhere, I think it will be a great blessing to the future generations of the country. I have very great pleasure in supporting Mr. Madhava Variar's proposition.

MR. L. C. HODGSON (*Director of Public Instruction*): Sir, I gather from what Mr. Madhava Variar has said in moving his resolution that he wishes to turn all our primary school boys into spinners and all our girls into spinsters. (*Laughter.*) I must oppose that proposition.

Mr. Madhava Variar has recommended the introduction of spinning into primary schools and vernacular schools *as a species of manual training*. When many years ago I studied logic, I remember learning that a species was the sub-division of a genus and it had all the qualities of the genus with some additional quality. I attempted yesterday to the best of my ability to give some idea of what our schools and colleges understood by manual training. I mentioned that manual training has two functions—a main and a subsidiary function—the main one being, as I put it, the progressive development of the qualities of accuracy, precision and thoroughness by a combination of ocular observation and manipulative skill. I mentioned there was also a kind of by-product of manual training by which is acquired nimbleness of the hand, manipulative skill and quickness of the eye. In addition to that, I mentioned a very important feature of manual training, and that is that there is indeed a great deal, nay an immense amount of variety. You do not go day after day making and producing the same thing. You produce the thing in order that you may derive the benefit of producing it. The very essence of manual training is a constant and progressive process from object to object. I would like to illustrate it by an incident which took place in Trivandrum when our present Organiser in Manual Training, Mr. Green, some years ago, was first appointed. Dr. Mitchell visited his place and saw his work. He saw that all his pupils were making T-squares or set squares. They had just reached that stage. Dr. Mitchell suggested that they might make set squares for the schools and sell them cheap. Mr. Green said: "We are

[Mr. A. Hoogewerf.]

not manufacturers. If you want set squares you had better go to a carpenter. We make the set squares in order that the pupils may derive the benefit, mental and physical, of the process of making them. When once a pupil has made a set square, he ceases to make it and goes on to make something else." That is the very root of all manual training, whatever you call it—genus or species.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): May I ask if he has understood Mr. Madhava Variar to say that every school should be made a manufactory?

MR. L. C. HODGSON (*Director of Public Instruction*): I quite understand. He did not say that. I am coming to that too.

I do not think that Mr. Madhava Variar's proposal conforms to what I understand from the educational point of view by manual training.

MR. A. HOOGEWERF (*Nominated*): I beg to know whether precision gained by manual training in sewing, making set squares and so on is not as useful to the student as the *charka*.

MR. L. C. HODGSON (*Director of Public Instruction*): I do not deny that it will be of some use. What I say is this. The fundamental features of manual training, as understood in the educational world, are variety and progressive passing on from one object to another in order to derive the benefit obtainable from them—first one thing and then another thing. According to the present proposal that we should introduce spinning into our primary schools, I do not think that spinning can deserve to be regarded in any sense as a species of manual training.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): May I ask Mr. Hodgson whether, if spinning is introduced along with other species of manual training, there will be variety?

MR. L. C. HODGSON (*Director of Public Instruction*): I am afraid, if you are going to have spinning side by side with that, it will interfere with the important features of school work. Compared with manual training as it is being taught not only here but all over the world, spinning does not in any way come up to the requirements of manual training. There is very little variety in spinning.

Mr. Madhava Variar tells us that there is also the process of carding and there is difference between fine and coarse spinning. There is very little variety in it and there is very little progress possible. I have nothing whatever to say against spinning. It is a very useful and valuable thing no doubt. But as a part of the course of general education—and I am confining my remarks entirely to general education—as a part of that, I do not think it will be conducive to the aim and object of general education.

MR. A. HOOGEWERF (*Nominated*): I wish to know whether Mr. Hodgson is aware that spinning introduced in a school in Varkalai, under the direction of the Director of Industries, is thriving.

MR. L. C. HODGSON (*Director of Public Instruction*): I believe that is true and I have nothing to say against it. If the Director of Industries in Travancore wishes to introduce spinning into his schools, I have not the slightest objection. My point is that it is unsuited to schools of general education. They are not schools for turning out articles of commerce; they are not schools for producing articles of utility. They do not expect boys to earn a small wage. They exist for the mental development and for the expansion—

MR. A. HOOGEWERF (*Nominated*): May I ask whether general education can suffer in any way by spinning being introduced as a side-show or something of that sort?

MR. L. C. HODGSON (*Director of Public Instruction*): Certainly, it can.

MR. A. HOOGEWERF (*Nominated*): If so, does not general education suffer by the introduction of manual training?

MR. L. C. HODGSON (*Director of Public Instruction*): No; because manual training is ever progressive. It is ever going on from something new to something newer.

MR. A. HOOGEWERF (*Nominated*): I want to know—if general education will suffer by the introduction of a side-show—like the teaching of spinning, whether it will not also suffer by introducing manual training.

MR. L. C. HODGSON (*Director of Public Instruction*): From his question Mr. Hoogewerf convinces me that he has not the slightest idea of what manual training means. I tried to explain it yesterday and Mr. T. K. Velu Pillai understood it and thought it a decent definition. What I wanted to say was that in schools of general education every subject taught should stimulate intelligence and lend itself to progressive advancement. Manual training does so. If you go and see Mr. Green's work, you will find that there is an immense variety of objects that are made by the pupils studying manual training. I have nothing to say against the *charka*, but I do not think that the acquisition of the art of turning a spinning wheel is a thing that stimulates intelligence or that lends itself to the progressive advancement of the pupils.

MR. A. HOOGEWERF (*Nominated*): Literary education is not the *sumum bonum* of education. If it is so—

PRESIDENT: You cannot argue; you can only put a question at this stage.

MR. L. C. HODGSON (*Director of Public Instruction*): Mr. Madhava Variar told us that it encourages concentration. I should like that very much—

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pallanam-titta*): May I know whether Mr. Hodgson has seen people spinning?

MR. L. C. HODGSON (*Director of Public Instruction*): Yes, I have certainly seen people spinning.

[Mr. L. C. Hodgson.]

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): Has he seen spinning in England?

MR. L. C. HODGSON (*Director of Public Instruction*): Spinning is not unknown in England. It is mentioned in *Shakespeare, e. g.*, "the spinsters and the knitters in the sun who use to chant the "old and plain" song "Come away, Come away, death."

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): Now that Mr. Hodgson says he has seen spinning, I wish to know whether he has seen spinning acted. (*Laughter.*)

MR. L. C. HODGSON (*Director of Public Instruction*): I have seen spinning acted in a theatre in England in a play called the "Yeomen of the Guard." Mr. Pitt too has seen it.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): I wish to know whether he would object to actual spinning and not the one on the stage. (*Laughter.*)

MR. L. C. HODGSON (*Director of Public Instruction*): I have no objection myself.

Mr. Madhava Variar says it encourages concentration. I do not consider that it induces concentration. In fact when a boy is turning it in a sultry afternoon, he may even go to sleep.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): May I know whether by turning the wheel mechanically fine counts can be yarned?

MR. L. C. HODGSON (*Director of Public Instruction*): I am not an expert spinner, but, I believe that, by turning the wheel, you can have fine or coarse counts of yarn.

Mr. Hoogewerf spoke about lace-making. As far as I know, lace-making in Travancore is not done in schools of general education. It is done in technical schools where embroidery is taught. They have special teachers to give some instruction on general subjects. Similarly, industrial schools, which exist for the teaching of weaving or any other industry generally, as Mr. Chacko said, have a general teacher to give instruction on general subjects. I have no objection to have spinning introduced as one of the subjects in an industrial school. That is the proper place for it, provided that at the same time you give the pupils a certain and reasonable amount of general education without which it is not possible for them to get on.

Mr. P. K. Narayana Pillai said—I see he has gone away since—that, if teaching will suffer, he is not in favour of Mr. Madhava Variar's proposition. My contention is that teaching *will* suffer if spinning is introduced to replace manual training. It would be introducing a very inferior type of manual training. If it was introduced in addition to manual training, it would crowd up the time-table and take up the time of other subjects.

Mr. T. K. Velu Pillai wants it to be a branch of manual training. I do not regard it as a branch of manual training.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): I wish to ask if there is any authoritative statement, recorded in books, to the effect that spinning is not a branch of manual training.

MR. L. C. HODGSON (*Director of Public Instruction*): I cannot say that. I have not gone through all the books in the world. There are some books I have not read which may contain the statement. (*Laughter.*) I am saying from my own observation and from my own belief, after having studied the subject of manual training itself, that spinning, although done by the hand, is not manual training as taught in schools of general education. I do not deny the fact that manual training is not a good name.

MR. A. HOOGEWERF (*Nominated*): I wish to ask whether Mr. Hodgson is not aware that the Madras Retrenchment Committee recommended the amalgamation of the Arts College—

PRESIDENT: How does it arise here?

MR. A. HOOGEWERF (*Nominated*): I hope Mr. Chacko will take it up.

PRESIDENT: That does not arise in this connection.

MR. L. C. HODGSON (*Director of Public Instruction*): I am opposing this motion on the ground that I do not consider spinning as an adequate substitute for manual training proper which we are introducing into all our schools—both boys' and girls' schools—and that I do not consider it can possibly be introduced in addition to manual training because there will not be sufficient time for the ordinary work of the schools to be carried on. I speak for myself; I cannot speak for Mr. Chacko. I shall have no objection to have it introduced into industrial schools as those are the proper institutions where it should be introduced.

The House rose for lunch at 2-27 p. m. and reassembled at 3-15 p. m.

MR. A. GOVINDA MENON (*Alangad cum Parur*): I beg to give my hearty support to the resolution moved by Mr. Madhava Variar. The resolution is rather innocent in its wording, but it is one which is fraught with immense potentialities, if it is carried out in its entirety by the Government of this country. I suppose I need not tell the people of this place, especially the old men, that once most of the people belonging to this country, especially the high-caste Hindus, used only clothes manufactured in this country and known as *tortus* and *neriatus*—and all the threads woven by them were manufactured from the cotton grown in this country itself. Even now, among Malayala Brahmins and Tamil Brahmins, all the sacred threads are woven from cotton spun at home by themselves, or their women. At one time, the weaving and spinning industry was in a flourishing state and had a place in the economy of the people of this State.

[Mr. A. Govinda Menon.]

I have nothing to say against Mr. Hodgson's ideals. They are certainly ideals fit to be put forward by the Director of Public Instruction and, if possible, he ought to bring them into practice. But, unfortunately, in this work-a-day world, in this materialistic age, all ideals and theories, not only in respect of education, but in respect of other vital matters also, cannot be put into practice without looking into the practical side of those ideals and theories. It is known to most of us that agriculture and allied subjects are taught in different educational institutions, not in industrial institutions but in ordinary schools. There are very many men who advocate the introduction of training in the theory and practice of agriculture in primary schools. Of course, there are those who are against it on the ground mentioned by Mr. Hodgson himself, because it interferes with the true ideals of education. Of course, that interferes with the true ideals of education. Those who know the real condition of the school-going population of this country will see that at least 50 per cent. of the population in primary schools do not eat two meals a day. Generally 50 per cent. have sometimes to walk two and three miles. Boys and girls between 4 and 8 years of age have to walk three miles from their houses taking a little *conjee*. They have really to starve a whole day till they return home. That is the real condition of the school-going population of the State. It is not possible for the Government to do much to alleviate this kind of distress among the school-going population. The only thing Government can properly do is to help them to learn something useful for their livelihood when they have left the school and while they are in the school. As regards Malayalam education, every official who is here has experienced Certificate men. They go to the doors of every official to get at least a peon's place; but the peons' places and the clerks' places are limited, and as they are fit for nothing else, they are likely to form a set of dangerous 'politicals' whose future God alone may know. We cannot yet accurately gauge it. The kind of education that is imparted now, although it is theoretically perfect, has been proved to be practically useless in after-life. Unless we combine the training of the intellect or the imparting of culture with a little of practical knowledge which may be of use to the pupils in after-life or which is of immediate use, it will not be of much use to the greater portion of the school-going population. It will be a means of stimulating the *swadesi* industry and will serve as a means of inculcating self-respect and thrift among these boys who have not a good education. They will be able to earn two chackrams at least a day. Otherwise, I do not know whether they will be fit to earn even one chackram a day. We would get a greater number of boys in our primary schools, more parents of boys would be glad to send them, if Government or some other benevolent agency were prepared to pay the price of books needed in the schools for them. When such is the grinding poverty of most of the people of the lower classes who form a majority of the school-going population in primary schools, I ask: "Is it not the duty of the public and

the Government to give them the means to earn something immediately and also to earn something in after-life without being always a trouble to the parents and the officials in the State?" Every one of us, I think, knows very well how we receive dozens of letters for appointments. We cannot approach Heads of Departments as we have often to criticise them. That is the state of affairs the present system of education engenders. I therefore request the House to give its hearty support to the resolution.

MR. S. KRISHNA AIYAR (*Mavelikara cum Kartikapalli*): Sir, I did not want to intervene in this debate. But I felt considerable doubts myself and wanted to give expression to those doubts to have them cleared by Mr. Hodgson and Mr. Madhava Variar. The subject need not be treated from the standpoint of emotion or sentiment. Mr. Hodgson made a pronouncement to the effect that spinning cannot have a place in general education. Many of my friends on this side of the House were advocating it to a certain extent from the point of view of vocational education. In manual training itself, if I understand it aright, there can be several heads of curricula. Mr. Hodgson tells us that the underlying policy is that variety of exercise is given to the finger, the hand and the eye. In that variety then, many matters can find a place. We need not confine it to button-making or hook-making or inlaid work. A number of items of curricula are passed through by the boys who are going through manual training. Among these heads, can or cannot spinning find a place? A boy begins with button-making or hook-making; after that cannot he be given a lesson in spinning also? Would it be absolutely out of place, absolutely beyond the scope of manual training? I do not want to say anything about the objection taken to the word "species." In going through that variety, which according to Mr. Hodgson is the spice of manual training, cannot *charka* or spinning find any place whatever? That is one doubt I feel in my mind.

As regards Mr. Madhava Variar's proposition, I do not know whether Mr. Madhava Variar wants this subject to be introduced as a compulsory one. I believe he may limit its scope to giving a few lessons, say, for a few months and then pass on to other items of manual training. If that is what Mr. Madhava Variar proposes and Mr. Hodgson accepts, there cannot be much difference between them. I do not put it forward from the point of view of sentiment or emotion. I know politics has been referred to and I felt considerably edified by the definition given by Mr. Mammen Mappillai, and especially that portion of it which differentiated between politics and objectionable politics—objectionable politics, *i. e.* politics objected to by Government. I thank him very much for the information given by him.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industries, North*): I rise to a word of personal explanation. I did not give that interpretation. It is only Mr. Krishna Aiyar's interpretation.

MR. S. KRISHNA AIYAR (*Mavelikara cum Kartikapalli*): I trust my ears. I only express my thankfulness for the definition given by him. It may be my mistake—I do not want to make capital

[Mr. T. Kumara Pillai.]

out of every word that comes out of Mr. Mammen Mapillai's mouth. Looking at it from the same detached standpoint from which, he says, it ought to be looked at, viewing from that standpoint, not from the cult of non-co-operation, I think *charka* and spinning may be given a place in the scheme of manual training.

MR. T. KUMARA PILLAI (*Eraniel cum Vilavankod*): ഇന്നത്തെ വിദ്യാഭ്യാസം കഴിഞ്ഞു വിദ്യാലയങ്ങൾ വിട്ടിറങ്ങുന്ന യുവാക്കൾക്ക് ആഹാരത്തിന് സഹായമായി തീരുന്നതുള്ള കാരണത്താൽ മിസ്റ്റർ മായ വ വാരിയരുടെ പ്രമേയത്തെ ഞാൻ അനുകൂലിക്കുന്നു. പുറമേയുള്ള സ്ഥലങ്ങളിൽ നടക്കുന്ന കഴുപ്പങ്ങൾക്കും ചക്കായ്ക്കുമായി സംബന്ധമുണ്ടെന്നും അതിനാൽ അതിനെ ഇവിടത്തെ ഗവർണ്മെന്റ് സ്വീകരിക്കുമ്പോൾ ആലോചിക്കേണ്ടതാണെന്നും ഉള്ള വാദങ്ങൾക്കു ഒരത്ഥവുമില്ലാത്തതാണ്. ചക്ക ഇവിടെ നൂതനമായി ഏറ്റെടുത്താൽ ഉദ്ദേശിക്കുന്നതായ ഒരുകെന്തൊഴിലല്ല. തെക്കൻതിരുവിതാംകൂറിനെ സംബന്ധിച്ചു പറയുന്നതായാൽ മുൻകാലങ്ങളിൽ ഓരോ വാട്ടിലും ചക്ക ഉണ്ടായിരിക്കുകയും അതു ജനങ്ങൾക്ക് ഒരുപജീവനമാഗ്നമായിരിക്കുകയും ചെയ്തു എന്നുള്ളത് എനിക്കറിയാവുന്നതാണ്. ചക്കയിൽ നിന്നും കിട്ടുന്ന നൂൽകൊണ്ടു കളച്ചൽ കട്ടിമുണ്ട് ഉണ്ടാക്കിക്കൊണ്ടിരുന്നു. ഈ കട്ടിമുണ്ടു മിനുസമുള്ള മൽമലിനെക്കാൾ ബലമുള്ളതായിരുന്നു. ആദായകരമായ ഈ കൈത്തൊഴിൽ പലേ കാരണങ്ങളാലും ഇടക്കാലത്തു നശിച്ചു നാമാവശേഷമായി തീർന്നു. ഇതിന്റെ ഫലം അതിൽപിന്നീടുള്ള കാലങ്ങളിൽ ജനങ്ങൾ വേണ്ട പോലെ അനുഭവിച്ചുകഴിഞ്ഞിരിക്കുന്നു. ഒരുകാലത്ത് ഈ രാജ്യത്തിൽ ധാരാളം പ്രചാരത്തിലിരുന്നതും ഇടക്കാലത്തു നശിച്ചുപോയിട്ടുള്ളതുമായ ചക്കയെ പുനരുദ്ധരിപ്പിക്കുന്നതിനുള്ള ശ്രമത്തേയും പുറമേയുള്ള രാജ്യകാര്യങ്ങളേയും കൂട്ടിച്ചേർത്തു ഘടിപ്പിക്കേണ്ട ആവശ്യം ഒന്നുകൊണ്ടും ഇല്ലാത്തതാണ്. ജനങ്ങളുടെ ദാരിദ്ര്യാവസ്ഥയെ കുറയ്ക്കുന്നതിനുവേണ്ടി ഒരു കൈത്തൊഴിൽ വേണമെന്നു കരുതി ഇപ്പോൾ ജനങ്ങളുടെ ഇടയിൽ തുടങ്ങി നടന്നുവരുന്ന ചക്കായ്ക്കു കൂടുതൽ പ്രചാരമുണ്ടാക്കുന്നതിനുവേണ്ടി എല്ലാ നാട്ടുഭാഷാവിദ്യാലയങ്ങളിലും അവ ഏറ്റെടുത്തണമെന്നുള്ള മിസ്റ്റർ മായവവാര്യരുടെ ഉദ്ദേശത്തെ ഒരിക്കലും ആക്ഷേപിക്കാൻ പാടില്ലാത്തതാണ്.

ഇന്നത്തെ വിദ്യാലയങ്ങളും, അതിൽനടന്നുവരുന്ന ഇന്നത്തെ വിദ്യാഭ്യാസവും, അതിൽ ജനങ്ങൾക്കു കിട്ടിവരുന്ന ഉപജീവനമാഗ്നങ്ങളും,

അതിനാൽ ജനങ്ങൾക്കു ഉണ്ടായിവരുന്ന ധനാദായവലുതയും, അതിനാൽ ഭരണകാര്യങ്ങളെ ബാധിക്കുന്ന സ്ഥിതികളും എല്ലാം കൂട്ടിച്ചേർത്ത് ആ ലോപിക്കുമ്പോൾ സ്വരാജ്യസ്നേഹമുള്ള ആരുടേയും തലയ്ക്കു തിരിച്ചിൽ വരാതിരിപ്പാൻ നിവൃത്തിയുണ്ടെന്നു തോന്നുന്നില്ല. ഇന്നത്തെ വിദ്യാഭ്യാസരീതി ജീവിതമത്സരത്തിനു വേണ്ടപോലെ സഹായിക്കുന്നില്ലെന്നും അതിലേക്ക് അനുരൂപമായ വഴികളിൽ വിദ്യാഭ്യാസഗതിയെ തിരിച്ചു വിടണമെന്നും അനേകംകൊല്ലങ്ങളായി പ്രജാസഭയിലും ഇപ്പോൾ നിയമസഭയിലും വാദിച്ചുവരുന്നു. അതിലേക്കു വേണ്ടവഴികളെ നിർദ്ദേശിച്ചു ഗവർണ്ണമെന്റിനെ ഉപദേശിക്കാനുള്ള അധികൃതന്മാരിൽ ആരും തന്നെ അതിലേക്ക് ഇതുവരെ തയ്യാറായിട്ടുള്ളതായി അറിയുന്നില്ല. വിദ്യാഭ്യാസ ഡിപ്പാർട്ടുമെന്റു ജനങ്ങൾക്കു സാഹിത്യവിദ്യാഭ്യാസം കൊടുക്കാനുള്ള ഒരു സ്ഥാപനമാണെന്നും ആ ജോലി ശരിയായി നിർവ്വഹിച്ചുവരുന്നുണ്ടെന്നും ഉള്ള സാമാധാനത്തോടു കൂടി വിദ്യാഭ്യാസ ഡയറക്ടർ അതിൽ നിന്നും ഒഴിഞ്ഞിരിക്കുന്നു. ജനങ്ങളുടെ ധനാദായവലുതയ്ക്കു വേണ്ട വ്യവസായമാർഗ്ഗങ്ങളെ കണ്ടുപിടിച്ചും അവർ ഉപദേശിച്ചും അനുഭവത്താൽ അവർക്കു കാണിച്ചുകൊടുത്തും വഹിക്കേണ്ട പ്രധാനചുമതല വ്യവസായ ഡിപ്പാർട്ടുമെന്റിനാണുള്ളത്. ആ ഡിപ്പാർട്ടുമെന്റിന് ഇപ്പോൾ അഞ്ചുവർഷത്തെ പഴക്കവും, ൧൦൦൦൮ അമ്പനും വരെ അഞ്ചു ലക്ഷത്തിൽ പരം രൂപാചിലവും കഴിച്ചതിൽ പിന്നീട് ആ ഡിപ്പാർട്ടുമെന്റു പലവിധമായ പരീക്ഷണങ്ങൾ നടത്താൻ ഇപ്പോൾ പ്രവേശിച്ചിരിക്കുന്നതേയുള്ളൂ എന്നാണ് പറയുന്നത്. ഈ നിലയിൽ വ്യവസായ ഡിപ്പാർട്ടുമെന്റിനെ കൊണ്ട് അടുത്ത കാലങ്ങളിൽ പ്രയോജനകരമായ ഫലപ്രാപ്തി ആശിക്കാൻ ജനങ്ങൾക്ക് അവികാശമുണ്ടെന്നു തോന്നുന്നില്ല. വ്യവസായ ഡിപ്പാർട്ടുമെന്റിന്റെ പഴക്കത്തിനും അതിലേക്കുവേണ്ടി ചിലവാക്കിട്ടുള്ള തുകയ്ക്കും ജനങ്ങൾക്കു ഒരു കൃതാർത്ഥതയുള്ളതാണ്. അതായതു എല്ലാപരിഷ്കൃതരാജ്യങ്ങളിലും എർപ്പെടുത്തിട്ടുള്ളതുപോലെ നമുക്കും ഒരു വ്യവസായ ഡിപ്പാർട്ടുമെന്റ് ഉണ്ടെന്നുള്ള ഒരു അഭിമാനം ലാഭമായിരിക്കുന്നു എന്നുള്ളതാണ്. വ്യവസായസംബന്ധമായുള്ള രാജ്യത്തിന്റെ ഈ നിലയിൽ ജനങ്ങളുടെ ഉപജീവനമാർഗ്ഗമായി കരുതി സാധാരണജനങ്ങളുടെ സാധാരണബുദ്ധിക്കുതോന്നി പറയുന്നതായ വഴികളിൽ കൂടി പരീക്ഷണങ്ങൾ നടത്തേണ്ടത് ആവശ്യമെന്നാണ് തോന്നുന്നത്. അങ്ങനെയുള്ള ഒരു അപേക്ഷയാണ് ഇപ്പോൾ മിസ്റ്റർ മായവവാരിയർ കൊണ്ടുവന്നിട്ടുള്ളത്. നാട്ടുഭാഷാവിദ്യാലയങ്ങളെ മാത്രം നോക്കുന്നതായാൽ, ഇപ്പോൾ നമ്മുടെ ലക്ഷത്തിൽ പരം വിദ്യാർത്ഥികൾ

[Mr. T. Kumara Pillai.]

പരിച്ഛേദനതായ കാണാവുന്നതാണ്. നാട്ടഭാഷാവിദ്യാലയങ്ങളിൽ നൽകുന്നതിനു പരിശീലിപ്പിക്കുകയും ആ ജോലി അവരുടെ വീടുകളിൽ വെച്ചു ഭിവസേന ഓരോമണിക്കൂർ വീതം നടത്തുകയും ചെയ്യുന്ന പക്ഷം അവരുടെ കാലക്ഷേപത്തിനു വലുതായ ലാഭവുമുണ്ടായിത്തീരുന്നതാണ്. എന്നുമാത്രമല്ല, ഇന്നെഭിവാസം വിദ്യാലയങ്ങളിൽ പഠിക്കുന്ന വിദ്യാർത്ഥികളുടെ പരീക്ഷാവിജയങ്ങൾ കഴിഞ്ഞാൽ സ്കോർജീവനങ്ങൾക്കായുള്ള ശ്രമങ്ങളിൽ പരാജയത്തോടും ഇശ്വാഭാഗത്തോടും പിൻതിരിയുമ്പോൾ ആ കാലത്തെക്കു നൽകുന്ന ജോലിയും, ആ നൽകൊണ്ടു മുണ്ടുണ്ടാക്കി ഉപയോഗിക്കുകയും ചെയ്യുന്നതായാൽ അത് അവർക്കായ വലുതായ അനുഗ്രഹമായിത്തീരുന്നതാണ്. നൽകുന്ന ജോലി ആൺകുട്ടികളെക്കാൾ പെൺകുട്ടികൾക്കാണ് അധികമായി ഉപകരിക്കുന്നത്. പെൺകുട്ടികൾക്കു കിട്ടിവരുന്ന ഇന്നത്തെ വിദ്യാഭ്യാസവും അതിലെ പരീക്ഷാവിജയങ്ങളും കഴിഞ്ഞുവരുമ്പോൾ അവരെക്കൊണ്ടു ഗൃഹജോലികൾക്കു സാധിക്കാതെയും അതിലേക്കുള്ള കാര്യബലമില്ലാതെയുമാണ് സാധാരണയായി കണ്ടുവരുന്നത്. വിദ്യാഭ്യാസശേഷം പലവിധമായ നിരാശകളോടുകൂടി വീടുകളിൽ വിഷമിച്ചിരിക്കുന്ന യുവതികൾക്കു കായശ്ലേശമില്ലാത്തതും നിദ്രാഷയമായ ഈ ജോലി പരിശീലിച്ചിരുന്നാൽ ആ കാലത്തെ പ്രയോജനകരമായ വിധം ചിലവാക്കാൻ അവർക്കു സാധിക്കുന്നതാണ്.

ഈ വഴി പണത്തിന്നു ചിലവു വലിച്ചുവരുമ്പോൾ ഈ രാജ്യത്തു പണതികുഷിന്നു സൗകര്യമുള്ളതായ സ്ഥലങ്ങളിൽ ആ കൃഷി നടത്തുന്നതിനു ഭൂമി ഉടമസ്ഥന്മാർ തയ്യാറാകുന്നതാണ്. ആ വഴിയിലും ജനങ്ങൾക്ക് ആദായത്തിനു സൗകര്യമുള്ളതായി കാണാം.

എല്ലാ നാട്ടഭാഷാവിദ്യാലയങ്ങളിലും വളർച്ചകൾക്കു ഓടിക്കൊണ്ടിരിക്കുന്നതുപോലെ ചപ്പാകൾ വേലചെയ്തുകൊണ്ടിരിക്കുന്ന കാഴ്ച ചിലക്കു നീരസമായിത്തോന്നിയേക്കാവുന്നതാണ്. അവരോട് എനിക്കു ഒരു സമയാനമാണ് പറയാനുള്ളത്. അതായതു നമ്മുടെ വ്യവസായവിപ്ലാവിന്റെ മെന്റിന്റെ ശ്രമഫലങ്ങളാൽ നമ്മുടെ രാജ്യത്തുണ്ടാകുന്ന അനേകതരത്തിലുള്ള അസംസ്കൃതസാധനങ്ങളെ സംസ്കൃതസാധനങ്ങളാക്കിത്തീർക്കാനുള്ള വിദ്യാഭ്യാസവും പരിശീലനവും ജനങ്ങൾക്കു കിട്ടുകയും അതിന്റെ ഫലമായി അവർ ഉണ്ടാക്കുന്ന മിനുസമായ സാധനങ്ങളിൽ അവരുടെ ആവശ്യങ്ങൾ നിറവേറ്റുന്നവരെ വിദേശങ്ങളിലേക്ക് അയച്ചു ലാഭമെടുക്കുന്നതിനും

ആ വഴി നമ്മുടെ ധനാഭായസ്ഥിതി വലിക്കുന്നതിനും ഇടവരുന്ന കാലത്ത് വിദ്യാലയങ്ങളിൽ നൽകേണ്ടുന്നതിനു പരിശീലിപ്പിക്കുന്ന ജോലി നിറുത്തി അതിനേക്കാൾ കൂടുതൽ പ്രയോജനകരവും ആദായകരവുമായ കൈത്തൊഴിൽ ഉണ്ടായിവരുന്നപക്ഷം അപ്പോൾ അതിനെ സ്വീകരിച്ചുകൊള്ളാമെന്നുള്ളതാണ്. ഈ കാരണങ്ങളാൽ മിസ്റ്റർ മായവചാരിയുടെ പ്രമേയത്തെ ഞാൻ ഹാട്ടമായ അനുകൂലിക്കുന്നു.

MR. M. N. PILLAI (*Trivandrum*): The difficulties brought forward by Mr. Hodgson are purely theoretical, very imaginary and highly magnified. To take but one instance, to construe the proposition of Mr. Madhava Variar, as one intended for converting a school of boys and girls into spinners and spinsters, shows the nature of the sympathy he has for the subject as a whole. That manual training with spinning also would stand in the way of imparting instruction in the three R's is a proposition which, I must submit, is difficult for me to understand. Not a single objection of a weighty nature has been brought forward, whereas the arguments brought forward by the mover and others have not been refuted. Under these circumstances, I have great pleasure in supporting the resolution.

REV. FR. KURIAKOSE VETTIKKAPALLI (*Todupuzha cum Kunnatnad*): Sir, after listening to the speech of Mr. Hodgson and the clear definition he has given of manual training, I am not prepared to support the motion and say that spinning should be introduced into our vernacular schools as a branch or as a species of manual training. However, I am for the motion in as much as it will certainly go a good distance to solve the great problem that seriously faces us and of which we have heard so much of talk during the last budget discussion—I mean, the problem of finding some work for those boys who come out after vernacular education from our schools. It is a serious problem, and different solutions had been suggested during the last discussion. I think it will be a very good solution if these boys, whether as a species of manual training or something else, could be trained to do some useful work such as spinning in the school; and after they are trained to that, when they come out, first of all, they will not consider it below their dignity to do some useful manual work in their after-life. So, as a solution to such a serious problem, I would suggest that the Director of Public Instruction may find his way to see that, if not as a species of manual training, under some other heading, some time in the career of these children is spent on *charka* or some similar useful manual work. So, although not as a species of manual training, as a solution of this problem I would support the motion, in favour of the teaching of spinning.

MR. T. LAKSHMANA PILLAI (*Nominated*): Sir, while I regard Mr. Hodgson's objection to the introduction of spinning in schools as a species of manual training as technically correct, while I regard spinning as not strictly pertaining to the scope of general education, I

[Mr. K. Paramesvaran Pillai.]

yet think that spinning, being, unlike other industries, an industry of the greatest and widest economic importance to the people at large, it will not be out of place to give an elementary training in the industry in schools. I do not see what valid objection there can be to give this initial instruction as part of the manual training now taught to school-children. It need not occupy much of the student's time. Half an hour a day would be ample for instruction in this branch, and I do not think that this will materially interfere with the other branches of manual training. I have no fear that the schools would thereby be converted into manufactories. As to whether training in spinning should be made compulsory, I do not think that this need be done. It may be left entirely to the option of the students. The training need be introduced only on a small scale at the outset and in accordance with the country's present resources as regards the production of cotton. The value of such training in developing a spirit of self-help and in the solution of the important problem of unemployment would be simply incalculable. I therefore support Mr. Madhava Variar's resolution.

MR. K. PARAMESVARAN PILLAI (*Tiruvalla*): Sir, when I read this resolution, my impression was that the Director of Public Instruction would be the very first person to come forward with open arms to welcome it. He is, of all persons, one who is expected to have the greatest concern for the crying problem of unemployment amongst a large number of school-boys—I mean the School Leaving Certificate holders—he is turning out year after year from the schools which are under his control. But, unfortunately, against all my expectations, he has put up an opposition to the resolution. I consider that it is not because he has no sympathy for the unemployed amongst the boys turned out from his schools but probably because he has been misled by the wording of the resolution which confines itself to limiting the scope of the study to manual training in schools. Nevertheless, if the study is capable of having other beneficial effects, the Director of Public Instruction could very well have supported it on those grounds. Even on the ground that it may be taken as a part of manual training in schools, I think the proposition is capable of being supported. Mr. Hodgson says that it is not capable of progressive development as regards the habits of accuracy and precision and some other habits which he mentioned and which I forget, because it is purely a mechanical process and because it begins and ends with the mere turning of the *charka* with the hand. If he thinks so, it is due entirely, I think, to an ignorance of the process of spinning, because although hand-spinning has been taken up by grown-up people for the last three years in India it is well-known that they have not been able to produce finer counts, such as may be useful for producing good cloth. If we only look at the *khadi* that has been produced even to-day after three or four years' drill, you will find that they have been able to produce only the coarsest yarn that is possible. Therefore when the

Director of Public Instruction says that it is a purely mechanical process, and that it does not require deftness of hand or the application of mind, I should think he is sorely mistaken. It trains the hand; it trains the mind; and it is also capable of developing the habits of precision and accuracy and other fine qualities, the development of which is aimed at in schools.

Mr. Hodgson also told us that another quality or condition which is requisite for a proper manual training is variety. As has been pointed out by one of the speakers, even assuming for the sake of argument that in spinning there is no variety—which is not admitted—it may be one of the links or it may form one of the various processes of manual training in schools, just as making a cube or some little drawing by the crayon, may form one of the various species or forms of manual training. Further, it is not correct to say that there is no variety in spinning itself, because, as Mr. Madhava Variar has suggested, there are ginning, carding, spinning, and also attempting to make finer counts of yarn. Thus, there is a great deal of variety in spinning if we only look at it from a proper standpoint. So, as I said before, it is not correct to say that there is no variety in spinning. It appears to me, therefore, that there is absolutely no reason why it should not form part of manual training in schools.

Mr. Hodgson also told us that it would affect the education of boys in schools and that the curriculum would be overcrowded. So far as I can see, the curriculum is already overcrowded and it requires relief. There are portions of the curricula which can very advantageously be cut off and spinning may be introduced in the place of such of the subjects as are cut off. (*Hear, hear.*) After all spinning does not require the attendance of boys for any considerable length of time every day. Two or three periods, or even a period or two a week, will be quite sufficient for a boy in the primary school to pick it up. Therefore, to say that it will affect the education of a boy is, I submit, absolutely unfounded.

Further, it appears to me that spinning itself can form part of the education in schools, because education in schools need not necessarily be, and in my opinion ought not to be, purely literary in character. The purely literary type of education has been condemned by all educational authorities in India. Therefore, it is advantageous to give a certain amount of vocational or industrial bias to education even in the earlier stages of school education. In addition, spinning appears to me to be useful in giving that kind of vocational bias in schools. Several boys may take it as a kind of vocation in their life. Especially in regard to those from the lower and the depressed classes, it may add to the normal income of those boys. Mr. Hodgson spoke of a real object in manual training and he also spoke of a secondary object which is more or less a bye-product.

This is also capable of producing a bye-product, *viz.*, that of enabling the boys to earn a few chackrams every day by taking to it as a profession or avocation in life. Therefore, it appears to me that there is absolutely no reason why the suggestion should not be given a trial in the

[MR. JOSEPH PANJIKARAN.]

schools and, if found successful, why the scheme should not be extended as widely as possible to all the other institutions—not only in vernacular schools as suggested by Mr. Madhava Variar but also in English schools. With these few words, I have very great pleasure in supporting the resolution.

MR. JOSEPH PANJIKARAN (*Shertallai*): I also support the resolution that has been moved by my friend Mr. Madhava Variar. I was always of opinion that anything that would be in the line of directing the improvement of the industries of the country should be welcomed. This is a thing whose importance cannot be overestimated. As soon as the great war broke out, we all know from experience—

MR. L. C. HODGSON (*Director of Public Instruction*): I cannot hear what the member is saying.

PRESIDENT: Please speak louder, Mr. Panjikaran.

MR. JOSEPH PANJIKARAN (*Shertallai*): As soon as the great war broke out, we know how the price of linen went up, how many poor people were literally deprived of the means of covering their nakedness and to what extent the misery of the people of the country increased on account of the Manchester mills not coming to our aid. So, I think it is a very great necessity to see that something is done in those directions whereby, to a certain extent at least in cases of urgent necessity, we shall stand upon our own legs instead of standing on the legs of others. Now, the resolution is that "this Council recommends to the Government that spinning be gradually introduced in the vernacular schools as a species of manual training." The important objection that was raised to the acceptance of the resolution has come from Mr. Hodgson. In my opinion, he does not attack the resolution itself, but only the surplusage or appendage or something that qualifies the resolution, viz., "as a species of manual training." So I think that even Mr. Hodgson himself is at one with us so far as the important portion of the resolution is concerned, which is the *gradual* introduction of spinning into vernacular schools. Whether it should be as a species of manual training or in some other way, is not the important matter before the House. But it is the introduction of spinning in the vernacular schools that is the most important thing in the resolution. Whether it is viewed as a piece of gymnastics or as a species of manual training is of comparatively little consequence.

So far as the introduction of spinning itself is concerned, Mr. Hodgson has not put in a word against it. He was practically conceding it. But for the surplusage, I think, Mr. Hodgson would have supported the resolution. He has not supported it simply because it is not a species of manual training. Let us drop those words altogether from that resolution. Then I think we will have the whole-hearted support of the official side headed by Mr. Hodgson in this respect.

Even on the question as to whether it is a species of manual training, I have my grave doubts whether I should accept Mr. Hodgson's pronouncement on this point that it cannot in any way be considered as a species of manual training. I beg to differ from Mr. Hodgson and Mr. Green—for both of whom I have got great respect—when they say that this cannot under any circumstances be considered as a species of manual training. I think that every system of manual training requires some intelligence, some application, and some attention. So I do not think that the proposition of Mr. Hodgson that it cannot be considered as an elementary species of manual training is correct. I think that I cannot accept it.

The other objection that has been raised to the resolution is that it would be taking away a considerable portion of the time of the student. I think the objection that was raised was without understanding the spirit of the resolution. First of all, we do not want to introduce spinning as a sort of subject that should occupy a major portion of the time of the student. After all, it would engage the student only for half an hour or an hour a week at the most. Moreover, the resolution has been cautiously worded. Having regard to the importance it deserves, I think that kind of objection should not have been put forward.

Then there has been some talk of politics and spinning wheels. I do not understand why politics should be dragged into this discussion. If some people object to our looking into our own comforts, our endeavouring to lift ourselves, we are not concerned with it. We cannot help it. Purely from the industrial point of view, we are supporting the introduction of the spinning wheel, and therefore I support the resolution.

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara cum Kun-natur*): I also give my full support to the resolution. Mr. Hodgson said that spinning cannot be treated as a species of manual training. I know, Sir, rattaning was introduced in many of the schools in the State. I do not know whether that was introduced as a species of manual training or independently of that. Anyhow that has been introduced into schools. I cannot see any difference between the art of spinning and the art of rattaning. By the introduction of rattaning into many of the schools of the State, we make the boys turn out some articles of furniture by rattaning, and by the introduction of the spinning wheel we will enable them to sell cloths, etc., and earn some money which, I believe, goes to the boys themselves. By the introduction of the spinning wheel we ask them to make threads which can also be sold and they may get some income in that direction also which will go to the benefit of the boys. If rattaning can be introduced either as a species of manual training or independently—

MR. L. C. HODGSON (*Director of Public Instruction*): May I correct Mr. Kochukunju Pillai? I believe there are no schools in the Education Department in which rattaning is taught. A few years ago

[Mr. N. Ramakrishna Pillai.]

rattaning and weaving classes were attached to some of our Vernacular Middle Schools. Since then, all these schools have been abolished or have been handed over as industrial schools to the Director of Industries.

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara cum Kunnattur*): Anyhow that was introduced in schools without any objection. So we can also make an attempt to introduce this and see whether it would thrive or not. The industry can be taught in schools. Anyhow I find that the resolution is an innocent one. If Mr. Hodgson would accept the resolution for the present and make a trial in schools and if, in the course of such trial, he finds that the introduction of spinning affects the students in the matter of general study or in other ways, it is for him to move for the abolition of the same. As such, I support the resolution.

MR. K. DOMINIC TOMMAN (*Peermade cum Devicolum*): Sir, I also support the resolution. There is now a false idea in the minds of our boys who come out of Vernacular schools with a School Leaving Certificate that it is disgraceful for them to do any useful manual work. They think that the only honorable work that they can do is as Sirkar servants. They do not care whether they are entertained in the Sirkar service as peons or as other menial servants. I believe, by giving them a training in spinning in schools, this false idea will be dispelled from their minds. It is in this aspect of the question that I support the motion.

MR. N. RAMAKRISHNA PILLAI (*Vaikam cum Ettumanur*): Sir, I beg to support the motion brought by Mr. Madhava Variar. It is surprising to see the Director of Public Instruction coming forward and objecting to the introduction of the spinning wheel as a sort of manual training in vernacular schools so modestly advocated by Mr. Madhava Variar. The question of vocational training was the subject of discussion during the last budget session and many non-officials then urged the necessity for vocational training in one form or another. It is surprising to see that objection is still raised by the Director of Public Instruction to the introduction of a useful system of manual training.

MR. L. C. HODGSON (*Director of Public Instruction*): Sir, I cannot hear him.

PRESIDENT: Please speak louder so that you may be heard.

MR. N. RAMAKRISHNA PILLAI (*Vaikam cum Ettumanur*): I say that, during the last budget session, many of the non-officials raised the question that vocational training was not sufficiently encouraged in public schools. It is surprising to see the Director of Public Instruction again objecting to the proposal to introduce a useful subject of instruction in public schools. I find that the introduction of the spinning wheel is an accomplished fact in the neighbouring State of Cochin and no objection whatever in regard to the introduction of the spinning

wheel in schools seems to have been raised there. I do not think it necessary to pursue the discussion any further. I give my hearty support to the resolution.

MR. PAUL V. DANIEL (*Agastisvaram*): I too support the motion. But, in doing so, I think that the spinning wheel should be made only optional—

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Louder, please.

MR. PAUL V. DANIEL (*Agastisvaram*):—and not compulsory. Once upon a time, spinning wheels existed in all the houses in Travancore, but of late they all ceased to exist. Now they are again coming into existence. Probably they ceased to exist because it was found that the industry was not a paying concern. But the fact that they have again come into existence slowly goes to show that in course of time they may become a paying concern. So I do not think that there is any objection in introducing it in schools as a subject of manual training and under the condition that the training will only be optional.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): Sir, I find that there is almost a feeling of unanimity with regard to the introduction of spinning in vernacular schools. But the only serious objection to my resolution is an objection which is purely technical. That objection is that spinning is not a species of manual training. I admit that Mr. Hodgson is the greatest authority in manual training in this House. (*Hear, hear.*) And the advantages that will result from the introduction of manual training were clearly explained to this House and from his description of manual training I was able to understand that the introduction of spinning wheels also would serve the same purpose. But Mr. Hodgson himself admits that he is not an expert in spinning, nor does he know much of the spinning wheel. By his description of spinning as a mechanical turning of the wheels, we can more or less understand that he has not studied the question carefully and properly. So the principles with regard to manual training cannot be properly applied by Mr. Hodgson. Whether spinning is a species of manual training or not was clearly explained by Mr. K. Paramesvaran Pillai. I think the spinning wheel encourages accuracy, precision and nimbleness of the hand, and it also gives variety. I purposely used the words "species of manual training" in order to avoid that misapprehension. Mr. Hodgson himself said that the effect of my endeavour might be to retard general education in primary schools. In order to avoid that opinion also, I purposely used the words "species of manual training" so that it may not be understood that I am interfering with general education in our public schools. I think another controversy was raked up during the discussion, *viz.*, whether vocational education can be combined with general education. I refuse to be drawn into that controversy in connection with this proposition. Then the various aspects of the proposition were discussed and in the wording of the resolution I was not able to bring all these aspects. I entirely agree with many of the suggestions put forward by the members on this side of the House,

[Mr. L. C. Hodgson.]

Then some members referred to politics. I may say that, when I introduced this proposition, I did not have that in mind. It is entirely a domestic question, and if it is connected with some revolutionary movement outside, that should not prejudice us. I know that the *Bhagavad Gita* was proscribed as seditious during the time of the partition of Bengal. But that book is considered to be a sacred book by Hindus. If *charka* is considered to be seditious outside Travancore, how does it affect our domestic policy? With these words, I press this motion.

MR. L. C. HODGSON (*Director of Public Instruction*): Much has been said by many speakers on this subject and we have gone into several well-known questions and problems in connection with it. For example, there is a question into which Mr. Madhava Variar refused to enter, *viz.*, the question as to whether we can combine vocational and general education. Other members spoke on the subject and expressed the opinion that it was possible. For my own part, I must say, with what experience I have in the matter, that it is not possible satisfactorily to combine vocational and general education.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I draw the attention of Mr. Hodgson to my presence here? Some time ago it would appear that Mr. Hodgson seems to have been prevented from giving expression to something important on account of my absence.

MR. L. C. HODGSON (*Director of Public Instruction*): I said so, but I do not think it made any great difference. I was sorry he was not here. It is always a pleasure to see him.

With regard to that question, Sir, from what I have studied on the subject, I am convinced that it would not be proper to satisfactorily combine earning with learning. I can refer to a very high authority indeed in regard to the matter, *viz.*, the Imperial Conference held in London a year or two ago, in the report of which it is very clearly and definitely laid down that the conference was of opinion that the attempt to combine vocational education with general education was not satisfactory.

Another matter that has been mentioned is that the education at present in our schools is too literary. Sir, it is in order to avoid this that we have introduced manual training into these schools. I am sure Mr. Paramesvaran Pillai will not describe manual training as a literary subject. As I have said elsewhere, this remark against the literary nature of our education is not very much to be relied upon. We teach Mathematics, Physics, Chemistry, Botany, and Nature Study. These are not literary subjects. But let that pass.

MR. A. HOOGEWERF (*Nominated*): I wish to know whether sewing and dress-making are not taught in girls' schools.

MR. L. C. HODGSON (*Director of Public Instruction*): Yes, certainly.

Another point raised by Mr. Paramesvaran Pillai was that of the unemployment of those people who pass through our schools and find it difficult to obtain any occupation. That, of course, is a very difficult problem. But, at the same time, so long as that is in demand, we ought to give education in our schools to the best of our ability.

Mr. Govinda Menon spoke of agriculture being a subject that is combined with school teaching. I acknowledge that it is taught in the vernacular middle schools, but I have myself frequently advocated the removal of that subject from the curriculum, and the Director of Agriculture, who is not here today, has told me that he has examined the subject and found that it is most unsatisfactory.

Mr. Kochukunju Pillai, in referring to subjects like rattaning pointed out that that was one of the subjects taught in schools. It was one of those experiments which did not succeed. A few years ago we attached classes for rattaning, weaving, coir-making and sugar-making with the object of combining vocational education with general education, but we found that it was not successful.

Mr. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): May I know the data upon which Mr. Hodgson bases the conclusion that vocational education cannot be successfully combined with elementary education?

Mr. L. C. HODGSON (*Director of Public Instruction*): It is based on the report of the chief examiner, Mr. Arunachalam Aiyar of the Public Works Department. It was found that sufficient time could not be given to these subjects. Either the industrial subject or general education was neglected.

I said this morning that I was of opinion that spinning does not supply proper facilities like manual training. I do not profess to be an expert in this matter. I have seen the *charka*. I have seen spinning, and certainly to me it seems to be a matter of considerable simplicity and not one demanding very much concentration or very much skill. It does not require one possessing very much education. But if spinning is found to admit of sufficient variety and progressive development—advantages which are absolutely essential to form a branch of manual training—I would not have objected to it at all. I would go so far as to have the matter investigated by an expert who may be asked to advise us whether it can be incorporated along with the course in manual training that we have in our schools.

Mr. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): Does Mr. Green know spinning?

Mr. L. C. HODGSON (*Director of Public Instruction*): I do not know whether he knows it. But I think it might be possible that he might learn it. Mr. Green is not the only manual training expert in Travancore. There is also Mr. Kukilaya, his chief assistant, who, I should think, probably knows spinning.

Mr. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): Who is the senior expert in that branch of the department, Mr. Green or Mr. Kukilaya?

[Mr. M. R. Madhava Variar.]

MR. L. C. HODGSON (*Director of Public Instruction*): Mr. Green is the chief expert; but as regards this peculiarly Indian machine—if I may so call it—Mr. Kukilaya would be better able to know.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): Will the Director of Public Instruction be pleased to direct Mr. Green to see if spinning could be introduced in our schools?

MR. L. C. HODGSON (*Director of Public Instruction*): If, on the opinion of an expert—which I do not claim to be in this matter—spinning could be regarded as suitable to form a part of manual training, and if it makes for what I consider essential and necessary—variety and progressive advancement, then, I would withdraw my objection. I would suggest as a solution to the question that the matter might be referred to an expert. Meanwhile, the question may be dropped.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): Will the Director of Public Instruction be pleased to say whether he would ask Mr. Green to investigate the subject and give Government the benefit of his opinion?

PRESIDENT: Mr. Green is the chief expert in Travancore. He will be asked to investigate and report, I presume.

MR. L. C. HODGSON (*Director of Public Instruction*): Mr. Green is the chief manual training expert and if he makes an investigation in the matter and recommends it, I think there can be no objection in introducing it as one of the branches of manual training. Mr. Green is in favour of introducing local industries, as far as they will work with manual training. He says:

"In a pottery district, clay-modelling might be emphasised.

In a weaving district, extra weaving in paper, palmyrah, plantain, aloe fibre, etc., may be given in a variety of improved designs.

Bamboo, wicker work and basketry may be practised to a greater extent in localities where these particular industries exist.

Similarly, greater stress may be given to any of the educational occupations that correspond, to any extent, to the industries in the neighbourhood of the school."

Mr. Green might be able to come to a conclusion as to whether spinning can be introduced as a species of manual training. But I would not like to have this motion passed until we have got expert opinion as to whether that is possible or not. For my own part, I have my gravest doubts, as I said in the morning, whether it can form a species of what I consider to be manual training. I therefore oppose the resolution.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanam-titta*): I press the motion.

The resolution was then put to the vote and carried, 28 voting for and 15 against.